

BACK TO PRABHUPĀDA

The magazine of the real Hare Kṛṣṇa movement

Issue 45, Autumn 2014

"Defeating tyranny in the realm of thought"

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Putting Śrīla Prabhupāda in the Centre

Also in this issue:

Śrīla Prabhupāda's Guru Order

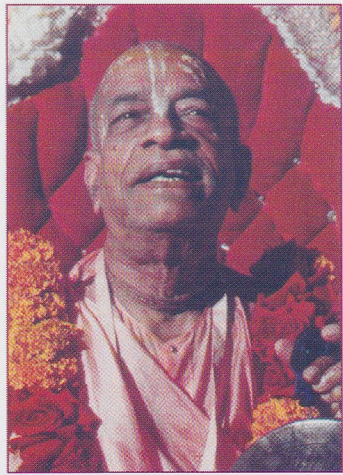
ISKCON's Founder-Ācārya Confusion Continues

Śrīla Prabhupāda's Actual Teachings

GBC Myths Destroyed



ISKCON Revival Movement



BACK TO PRABHUPĀDA

Published quarterly

Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

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Depending on Kṛṣṇa

Welcome to Issue 45 of *Back To Prabhupāda (BTP)*.

In regards to the IRM's mission to expose and rectify the deviations in ISKCON, some have objected that instead of engaging in such an adversarial endeavour, we should simply "leave it to Kṛṣṇa" to fix such matters. After all, it is argued, Lord Kṛṣṇa does instruct in the *Bhagavad-gītā* that:

"In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me."

(Bg., 18.57)

And hence, why are we afraid to depend on Kṛṣṇa? Where is our faith? ISKCON is a transcendental society and therefore Lord Kṛṣṇa will directly intervene to ensure it remains on track. Why are we thinking that "we are the doer"?

However, though it is a fact that we should "depend on Kṛṣṇa", this is what it actually means (all emphases added):

"So, so this is our process, to depend on Kṛṣṇa. Depend does not mean I shall remain idle. Depend means to work according to the direction of the śāstra. [...] Depend does not mean, 'Now let me sleep, and Kṛṣṇa will do everything. Depend on Kṛṣṇa.' No, not like that. Kṛṣṇa never advised Arjuna that 'You sleep on this chariot. [Laughter] I'll...' Hare Kṛṣṇa. He never said that. He said, 'You must have to fight.' Yudhyasva mām anusmara [Bg. 8.7]. 'Fighting you have to

do. But you always think of Me.' This is the success. Not that depend on Kṛṣṇa means, 'I have not to, nothing to do.'"

(Śrīla Prabhupāda Lecture, 14/7/74)

"Regarding the outlaws, why police protection is not there? Does it mean that in the United States if somebody is threatened, he will have no state protection and must submit to the atrocities of the outlaws? Our point should be that we shall take all necessary steps for self-protection, depending the result on Krishna. We should not idly sit down simply depending on Krishna. Arjuna had to fight in the battlefield, but at the same time he heard Bhagavad-gita. Our motto shall be like that. Neither we shall fight alone, without Krishna Consciousness, nor we shall give up all possible facilities in Krishna Consciousness."

(Śrīla Prabhupāda Letter, 9/2/69)

Therefore: yes, we *must* depend on Kṛṣṇa in all circumstances. But this does not mean that we must remain idle. It means that we should take all necessary steps and fight wherever required. It means that we should depend on Kṛṣṇa for the result, and always think of Him in our activities.

Hence, the activities of the IRM are correctly situated. We are taking the necessary steps required for "self-protection" for ourselves and other devotees from the "atrocities of the outlaws", which currently in ISKCON mean the cheaters, hoaxers, deviants

and misleaders, who claim to be acting on Śrīla Prabhupāda's behalf. And we are fighting for the truth. But, most importantly, we are always endeavouring to depend on Kṛṣṇa for the results and think of Him in all activities.

Indeed, using "leaving it up to Kṛṣṇa" as an excuse to get the IRM to stop their activities is massively hypocritical. For such an objection seems to be used only in relation to the activities of the IRM. If those who believe that "leaving it up to Kṛṣṇa" means to do nothing when there are problems in ISKCON, then why do they not apply this belief in relation to the IRM itself, which *they* believe is causing a problem within ISKCON? Why ban the IRM? Why take any sort of action against the IRM, such as going to the extent of trying to collect *BTP* magazines off devotees who have already accepted them at ISKCON festivals? Why not just depend on Kṛṣṇa to collect them back!? Why not just let us do whatever we want without limit and just leave it up to Kṛṣṇa to stop us!?

Thus, in conclusion, we *do* leave everything up to Kṛṣṇa. Only, this *means* working actively for Kṛṣṇa and depending on Him, rather than doing nothing as quoted above. So we ask everyone to fight for Kṛṣṇa and for Śrīla Prabhupāda by reviving and saving his movement.

Thank you and Hare Kṛṣṇa.
In Śrīla Prabhupāda's service,
Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your free copy.

Śrīla Prabhupāda's Guru Order

Śrīla Prabhupāda has repeatedly asked all his disciples to “become guru”. The GBC, not surprisingly, has taken this order to refer to *dikṣā* guru, thus allowing them to fulfil their desires to declare themselves *dikṣā* guru successors to Śrīla Prabhupāda, with most of the GBC members occupying such a position in ISKCON. In a room conversation on 30/5/76, Śrīla Prabhupāda specifically explains what the order for everyone in ISKCON to “become guru” actually means. All quotes in the shaded boxes are taken from this morning walk, with all underlining added.

Become guru

Śrīla Prabhupāda begins by explaining that he wants all his disciples to become guru, and that he is training everyone to take up such a role even after he departs:

“But after all, every one of you should become guru. [...] I am training you all to become guru in the future. Now the Kṛṣṇa consciousness movement, the properties and everything, I will not take with me. They will remain where they are.”

Lord Caitanya's order

Śrīla Prabhupāda explains however, that to become guru requires that one is first ordered to do so, otherwise becoming guru will be artificial:

“Guru is accepted by etiquette, not by artificial attempt. *Āmāra ājñāya guru hañā* [Cc. Madhya 7.128]: “Follow My order and become guru.” Not that you become guru. *Āmāra ājñāya guru hañā tāra' ei deśa yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*” [Cc. Madhya 7.128] Hmm? You have to follow the *paramparā* system, order. That is guru. Not that I declare myself as guru. No. That is not guru. [...] The *Caitanya-caritāmṛta* statement, *āmāra: one can become guru by the superior order.*”

And to establish the point that

one must actually be ordered by one's superior in order to become guru, Śrīla Prabhupāda repeats Lord Caitanya's order to “become guru” in the *Caitanya-caritāmṛta*.

Thus, in summary, Śrīla Prabhupāda has so far spoken of wanting all his disciples to become guru, even after he departs, but makes it clear, by quoting Lord Caitanya's order to “become guru”, that they should first be ordered to do so.

The question that then remains, is what type of guru does Śrīla Prabhupāda actually order his disciples to become? As the conversation proceeds, Śrīla Prabhupāda is directly asked this question, and Śrīla Prabhupāda gives a direct answer, as the next section will show.

Only śikṣā guru order

Gopāla Kṛṣṇa: “Śrīla Prabhupāda, I am just trying to clarify—I don't want to offend anyone—but no disciple of yours should call himself *dikṣā-guru* or *śikṣā-guru*. Am I right?”

Prabhupāda: “Well, everyone is engaged to become *śikṣā-guru*, but one should become perfect. The attempt is—what is called?—probationer. When probationer period is finished, then he is naturally, automatically, bona fide guru. Not in the probationer period. That is immature attempt. That will failure. *Āmāra ājñāya* [Cc. Madhya 7.128], Caitanya Mahāprabhu said: “By My order.” So all my disciples are expected to become *śikṣā-guru* on my order, not by his own order. That is meaning I am giving *sannyāsa*, I am sending you to different places, so this means that you have to carry out the order of the guru very strictly; then you become mature. Otherwise it will be artificial attempt, and that kind of guru will not help.”

Having heard Śrīla Prabhupāda's warning that no one should attempt to become guru without first being ordered to do so, Gopāl

Krishna concludes that no disciple should ever become either *śikṣā* or *dikṣā* guru, and seeks confirmation from Śrīla Prabhupāda for this conclusion. Śrīla Prabhupāda clarifies in response **only that all his disciples are authorised to act as *śikṣā* guru.** He then again quotes Lord Caitanya's instruction that one must first be ordered to become guru, and states that this means that all his disciples **are ordered to become *śikṣā* guru**, due to having received an order to do so from Śrīla Prabhupāda.

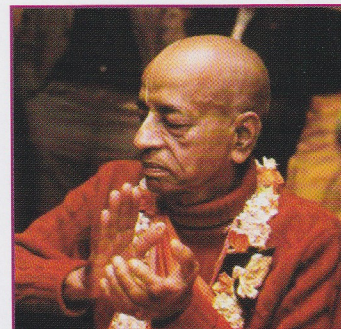
This explanation from Śrīla Prabhupāda means that:

- 1) Śrīla Prabhupāda has applied Lord Caitanya's instruction that one should become guru on the basis of an order, by ordering his disciples to become *śikṣā* guru.
- 2) If Śrīla Prabhupāda had wanted his disciples to act as *dikṣā* gurus, he would also have needed to give such an order. **But Śrīla Prabhupāda never gave such a corresponding *dikṣā* guru order.**

Qualified śikṣā gurus

In the quotation provided in the last section, Śrīla Prabhupāda also explains that all those who are acting as *śikṣā* gurus are doing so in the “probationer period”, and he wants that they finish this *śikṣā* guru probationer period by becoming perfect bona fide *śikṣā* gurus. Indeed, he states that even the *sannyāsis*, who are supposed to be the most advanced members of the Society, are similarly meant to “mature” from this probationer *śikṣā* guru period, and become perfect *śikṣā* gurus.

This defeats the common false argument used against the IRM that keeping Śrīla Prabhupāda as ISKCON's *dikṣā* guru means that he did not create, or could not create, any qualified gurus. For the reality is that Śrīla Prabhupāda simply wanted such perfect bona fide gurus to continue acting as *śikṣā* gurus under ISKCON's *dikṣā* guru, Śrīla



Śrīla Prabhupāda:
Only gave *śikṣā* guru order

Prabhupāda. For, as we have just seen, Śrīla Prabhupāda only ordered *śikṣā* gurus, not *dikṣā* gurus.

Conclusion

Śrīla Prabhupāda has given various orders, wherein he mentions:

- 1) Lord Caitanya's order to “become guru” from *Caitanya-caritāmṛta*, Madhya 7:128, when ordering his disciples to become guru.
- 2) That his disciples should in the future go on to become bona fide gurus.
- 3) That he wants all his disciples to become qualified to take up the role of guru.

The GBC has falsely been relying on claiming that such orders refer to *dikṣā* gurus as the authority for their *dikṣā* guru successor program. For example, in their paper, *Prabhupāda's Order*, they quote dozens of such orders as supposed evidence that Śrīla Prabhupāda ordered *dikṣā* guru successors. Indeed, as we detailed in BTP 27 and BTP 39, the BBT has even changed a purport for Lord Caitanya's order to “become guru” in the *Caitanya-caritāmṛta*, in the hope that it can still be put forward as supposed evidence for an order to become *dikṣā* guru.

However, all such orders are herein directly clarified by Śrīla Prabhupāda to only be orders for all his disciples to become *śikṣā* gurus, and therefore, the GBC's successor guru hoax program is defeated.

ISKCON's Founder-Ācārya Confusion Continues

In the last two *BTP* issues we highlighted how ISKCON leader **HH Hridayānanda Dāsa Goswami** ("HD") contradicted the very GBC book, *Śrīla Prabhupāda—The Founder-Ācārya of ISKCON* ("SPFAI"), that he helped commission! Indeed, to help the GBC understand their own book, we were forced to commission our own book titled *Śrīla Prabhupāda—The Founder-Ācārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document*. Now, the person who wrote *SPFAI*'s Foreword, **HH Bhakti Charu Swami** ("BCS"), has also decided to display his stunning ignorance regarding what Śrīla Prabhupāda's position as the Founder-Ācārya of ISKCON means. This ignorance is especially ironic because BCS has been tasked with presenting seminars to ISKCON temples around the world on the specific subject of Śrīla Prabhupāda's position as the Founder-Ācārya of ISKCON, and this ignorance was exhibited during these very same seminars! All emphases below added.

Śrīla Prabhupāda initiates

"guru kṛṣṇa prasāde pāye bhakti latā bija. What is needed for all of us is to get *bhakti* and the *bhakti* is received by the mercy of the guru and we get the guru by the mercy of Kṛṣṇa. And we all are very fortunate that we find a guru like Śrīla Prabhupāda. Śrīla Prabhupāda is the guru of all the devotees in ISKCON. Śrīla Prabhupāda is not the guru of only his disciples but Prabhupāda is the guru of all the devotees of ISKCON of all times generation after generation, Prabhupāda will remain the spiritual master. That concept has been confirmed by Prabhupāda being the founder ācārya of ISKCON."

(BCS Seminar, 14/7/14, "Śrīla Prabhupāda: The Founder-Ācārya of ISKCON")

Here BCS makes a very key ad-

mission that Śrīla Prabhupāda's position as Founder-Ācārya means that he is the guru who gives everyone in ISKCON the *bhakti-latā-bija* (seed of devotional service). However, this means that Śrīla Prabhupāda is also ISKCON's permanent *dikṣā* (initiating) guru:

"The word guru-prasāda indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. [...] Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called guru-kṛpā. It is kṛṣṇa-prasāda, Kṛṣṇa's mercy, that He sends a bona fide spiritual master to the deserving disciple. [...] This bhakti-latā-bija is received from the spiritual master by the grace of Kṛṣṇa. [...] This bhakti-latā-bija is received when one is initiated by the bona fide spiritual master."

(Cc., *Madhya-līlā*, 19.152)

Yet, in the same lecture, BCS states the opposite, claiming Śrīla Prabhupāda does not give *dikṣā*, but must instead be relegated to the role of *śikṣā* guru only:

"Now dikṣā guru has to be present but śikṣā guru may not be present. Like, although Śrīla Prabhupāda is not present on the planet, Śrīla Prabhupāda is the śikṣā guru of all the devotees of ISKCON."

Ācārya means dikṣā guru

"They have eventually come up with a book called 'Śrīla Prabhupāda the Founder-Ācārya of ISKCON'. [...] the consideration was what does it actually mean 'Founder-Ācārya'? Śrīla Prabhupāda is the founder of ISKCON, no one will contest that. Śrīla Prabhupāda is the Founder and Śrīla Prabhupāda will always remain the Founder of ISKCON but this concept of Ācārya, that Ācārya, he is

not only the Founder; he is also the Ācārya of ISKCON. So that is what we had to thoroughly re-search."

(BCS Seminar, 7/4/14, "Śrīla Prabhupāda's Position in ISKCON")

BCS correctly explains that Śrīla Prabhupāda's position as Founder-Ācārya of ISKCON actually means he has two separate titles—he is the founder of ISKCON, and he is also the Ācārya of ISKCON. And he refers to the GBC book which was written specifically to explain this. And this book states that Śrīla Prabhupāda's position as the Ācārya of ISKCON means that he is the *dikṣā* guru:

"An Ācārya, or, in Prabhupāda's words, 'a transcendental professor of spiritual science,' is a different breed from your modern academician. The transcendental professor takes charge of the disciples and after initiating them into their sacred studies, thoroughly schools them in Vedic knowledge and trains them in its requisite regulations and disciplines."

(SPFAI, p. 30)

Yet, in the same lecture, BCS demonstrates his ignorance of what the very book he is endorsing states, by claiming that Śrīla Prabhupāda is *not* the *dikṣā* guru:

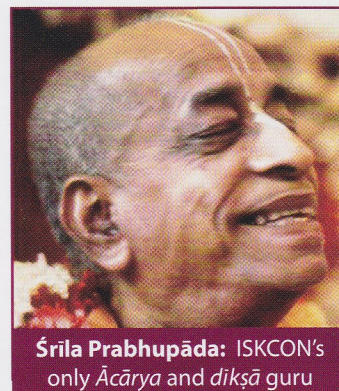
"So Prabhupāda is not going to function as the dikṣā guru but Prabhupāda is functioning as śikṣā guru."

Traditional contradiction

"One person cannot be the head of the institution. It is too big for anyone. [...] Rather Śrīla Prabhupāda established himself as the Founder-Ācārya indicating that he will remain the head of the institution."

(BCS Seminar, 17/7/14, "Śrīla Prabhupāda: The Founder-Ācārya of ISKCON")

Of course, no analysis of BCS can be complete without detailing a direct contradiction (please see the book *100 Contradictions*). BCS



Śrīla Prabhupāda: ISKCON's only Ācārya and *dikṣā* guru

states that no one person can ever be the head of an institution, and that this restriction applies to **anyone**. However, he also states that Śrīla Prabhupāda can be, and is, the head of the institution! And if, as BCS accepts, Śrīla Prabhupāda is powerful enough to head the institution of ISKCON in his physical absence, whilst no one else can do this even with their physical presence, how can BCS claim that Śrīla Prabhupāda is simultaneously too weak to give *dikṣā* within that same institution due to that same physical absence, as we quoted BCS claiming earlier in this article ("Now *dikṣā* guru has to be present")? Thus, according to BCS, whilst heading the whole of ISKCON requires **no physicality at all**, giving *dikṣā* will require an extra special physicality. But Śrīla Prabhupāda has never taught this "reverse physical" doctrine—that though he alone will be able to head ISKCON in his physical absence, that same physical absence will simultaneously disqualify him from giving *dikṣā* within ISKCON.

Conclusion

Confusion and contradiction in understanding Śrīla Prabhupāda's actual position in ISKCON will continue as long one begins with a motivated agenda—this agenda being to somehow justify one's own position as an ISKCON *dikṣā* guru at the expense of Śrīla Prabhupāda. Indeed, such a motivated approach will even cause one to reject one's own evidence!

Putting Śrīla Prabhupāda in the Centre

Soon after starting ISKCON, Śrīla Prabhupāda revealed that his plan for organising the movement revolved around keeping himself in the centre of it:

"I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acarya in the centre. On this principle we can open any number of Branches all over the world."

(Śrīla Prabhupāda Letter, 11/2/67)

Below, we present the evidence for the only way that Śrīla Prabhupāda can practically be in the centre. All emphases added.

Dikṣā guru is the centre - 1

"After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā buddhir ekeha kuru-nandana*), points out that the order of the spiritual master is the life substance of the disciple."

(SB, 4.24.15)

"[...] a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission. [...] It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations."

(SB, 4.28.50)

"[...] the order of the spiritual master is the life and soul of

the disciples. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life."

(SB, 3.24.13)

Śrīla Prabhupāda explains that serving the mission and order of the *dikṣā* guru is the very "life substance" of the disciple, such that he is willing to lay down his life for him. Clearly, therefore, the *dikṣā* guru is in the centre for all those who are his disciples.

Dikṣā guru is the centre - 2

Indeed, so much is the *dikṣā* guru in the centre for his disciple, that he is in the centre not just in this life, but also subsequent lives:

"In a song we sing every day, Narottama dāsa Ṭhākura says, *cakṣu-dāna dila yei, janme janme prabhu sei*: the guru gives spiritual insight to the disciple, and therefore the guru should be considered his master, life after life."

(SB, 6.7.21)

"Janme janme prabhu sei. Spiritual master who has opened the eyes, he is, spiritual master, the life of the disciple. Do not...He cannot be [indistinct]. *Janme janme prabhu sei*. Life of the disciple. *Cakhu-dān dilo jei, janme janme prabhu sei*."

(Room Conversation, 29/5/77)

The above quotations refer to the following verse:

"*cakhu-dān dilo jei, janme janme prabhu sei, divya jñān hrde prokāśito*.

Translation: He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth."

(ISKCON Song Book)

And, in an explanation of this verse, Śrīla Prabhupāda categorically states that it means he is giving *dikṣā*, or initiation:

"*Divya-jnana hrde prokāsito*. What is that *divya-jnana*? [...] This is *divya-jnana*. Dikṣā.

***Dikṣā* means from this *divya-jnana*."**

(Śrīla Prabhupāda Lecture, 11/7/76)

Śrīla Prabhupāda not in centre

Consequently, we can practically see that those who have *dikṣā* gurus in ISKCON other than Śrīla Prabhupāda, keep **their** *dikṣā* gurus in the centre of their lives:

"I have been surviving purely based on your blessing and prayers.

Except your lotus feet there is no other shelter in this material world."

(Disciple offering to GBC "*dikṣā*" guru, emphasis in original)

"I never asked for you to come into my life. But you did. You started with my mother, and now she worships every breath you take and every step you make. [...] And you have forced me to love you unconditionally because of your grace. I never thought I would be in this position. I never thought I would feel this way about anyone. But you are my number one man. I do love you and I think about you every day."

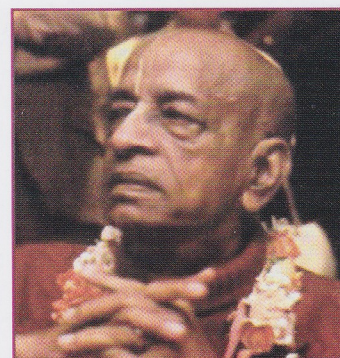
(Disciple offering to GBC "*dikṣā*" guru)

"Although it's been 7 years since Lord Krishna mercifully sent you as my master and saviour, that first darshan of your divine grace is still afresh to my vision."

(Disciple offering to GBC "*dikṣā*" guru)

The above is just a small, but representative sample (as anyone can verify by studying any *Vyāsa-pūjā* book of an ISKCON GBC guru) of the guru-disciple interactions within ISKCON.

Thus, as we see above, the disciples of ISKCON's GBC gurus naturally see their gurus in the same light as Śrīla Prabhupāda's disciples see him, even using the title "Divine Grace" for them—which is specifically forbidden by GBC Resolution No 406, 1999 to refer to anyone other than Śrīla Prabhupāda. And the ISKCON GBC gurus themselves are more than happy to encourage such devotion cen-



Śrīla Prabhupāda should be kept in the centre as *dikṣā* guru

tred on them:

"I am also very happy that you all are able to read the offerings in the shared e-book and I would encourage all of you to do so because it will help to bring our family closer together [...]"

(Bhakti Charu Swami *Iṣṭagoṣṭhi*, 25/9/13)

"1. I HEREBY SOLEMNLY MAKE THE FOLLOWING VOWS:

I accept Śrīla Jayapatākā Swami to be my initiating (*dikṣā*) and instructing (*śikṣā*) spiritual master (Guru) forever, even life after life."

(**"Initiation Acceptance Oath"**, HH Jayapatākā Swami)

Ravindra-svarūpa Prabhu, speaking about his own *Vyāsa-pūjā* celebration, said:

"Actually, disciples NEED this."

(Bhakti Charu Swami *Iṣṭagoṣṭhi*, 19/9/05)

Conclusion

1) Śrīla Prabhupāda wanted that he always be in the centre of ISKCON as the *Ācārya*. And we have seen that the GBC have finally unwittingly accepted that this means he should always be the *dikṣā* guru of ISKCON (as proven by the IRM's "Founder-*Ācārya*" book sent along with BTP 43).

2) Śrīla Prabhupāda teaches that the *dikṣā* guru is in the centre for the disciple.

3) ISKCON's GBC *dikṣā* gurus are in the centre for their disciples.

Thus, the only way to put Śrīla Prabhupāda in the centre is to have him as ISKCON's sole *dikṣā* guru and to remove all other *dikṣā* gurus from ISKCON.

Understanding Śrīla Prabhupāda - 1

The system we use to understand Śrīla Prabhupāda's teachings is crucial to our practice of Kṛṣṇa consciousness. If we use the wrong system, we will misunderstand Śrīla Prabhupāda's teachings. Below we analyse the system for understanding Śrīla Prabhupāda's teachings promoted by ISKCON guru hoaxer HH Bhakti Vikāsa Swami ("BVKS") and compare it to what Śrīla Prabhupāda actually taught. All emphases added.

Previous ācāryas

"Bhaktisiddhānta Sarasvati Thākura, as any guru will do, will present himself as a servant of his guru. The...uh...so-called *rtvik* movement, they want to present Śrīla Prabhupāda as if in isolation from his gurus. They say that, well, Prabhupāda said this, taking some things out of context, and this means that there should be no more initiating guru after Śrīla Prabhupāda, and they'll take Śrīla Prabhupāda's writings and not...uh... they seem to think that it is wrong to try to understand Śrīla Prabhupāda's writings in relation to the writings of the previous ācāryas, whereas they are only to be understood in relation to the writings of the previous ācāryas".

(BVKS Lecture, 5/18/14*)

BVKS states that the IRM (whom he calls "*rtviks*") misunderstands Śrīla Prabhupāda's direct statements, such as those that prevent BVKS from taking Śrīla Prabhupāda's position as ISKCON's *dikṣā* (initiating) guru, because we are taking them "out of context". Thus, he proposes that instead of simply accepting directly at face value what Śrīla Prabhupāda states, we should instead try to understand Śrīla Prabhupāda's statements through the "writings of the previous ācāryas". In this, BVKS presents the exact opposite

of Śrīla Prabhupāda's teachings:

"Suppose I have heard something from my spiritual master, so I speak to you the same thing. So this is *paramparā* system. You cannot imagine what my spiritual master said. Or even if you read some books, you cannot understand unless you understand it from me. This is called *paramparā* system. You cannot jump over to the superior guru, neglecting the next ācārya, immediate next ācārya."

(Śrīla Prabhupāda Lecture, 8/12/73)

Thus, rather than understanding his teachings through the previous ācāryas (as BVKS claims), Śrīla Prabhupāda actually states that we should understand the teachings of the previous ācāryas through him!

No jumping over

Therefore, it is both forbidden and not required to "jump over" Śrīla Prabhupāda to understand his teachings through the writings of the previous ācāryas, because in any case Śrīla Prabhupāda presents all the teachings of the previous ācāryas:

"You cannot jump over. You must go through the *paramparā* system. You have to approach through your spiritual master to the Gosvāmīs, and through the Gosvāmīs you will have to approach Śrī Caitanya Mahāprabhu, and through Śrī Caitanya Mahāprabhu you have to approach Kṛṣṇa. This is the way."

(Śrīla Prabhupāda Lecture, 28/3/75)

Paramahansa: "Practically speaking, Śrīla Prabhupāda, you are giving us the essence of all the previous ācāryas' books in your books."

Śrīla Prabhupāda: "Yes. Yes." (Morning Walk, 13/5/75)

And we cannot jump over Śrīla Prabhupāda even today, because he will always be ISKCON's current link in the *paramparā* (see BTP 44, "The Current Link: Definition").

Thus, BVKS's cheating system for dealing with a statement that he does not like from Śrīla Prabhupāda is as follows:

1) Śrīla Prabhupāda states something that BVKS does not like (such as that Śrīla Prabhupāda will remain the *dikṣā* guru of ISKCON).

2) BVKS claims that it is taken "out of context".

3) BVKS then "jumps over" Śrīla Prabhupāda to consult the previous ācāryas to understand what Śrīla Prabhupāda "really meant".

4) BVKS now concludes that, based on his understanding of the previous ācāryas' writings, Śrīla Prabhupāda did not actually mean what he said, and hence, he, BVKS, can be a successor *dikṣā* guru to Śrīla Prabhupāda after all!

Fabricated arguments

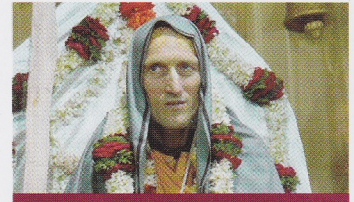
To buttress his cheating method to try to get around the orders of Śrīla Prabhupāda that he does not like, BVKS presents fabricated arguments regarding what the IRM states, by continuing:

"So in this way they want to convert Śrīla Prabhupāda into a figure like Sai Baba who has no antecedents, and who is just a figure who pops up out of nowhere. But this is not at all the way to understand a guru, a guru must be understood in relation to the *paramparā* in which he appears. It's an insult to the *paramparā* and an absurdity to try to relegate the previous ācāryas to just some kind of, just some names in a book."

(BVKS Lecture, 5/18/14)

1) We never state that Śrīla Prabhupāda is a figure without antecedents. On the contrary, we glorify him as the current link of the *paramparā*.

2) We do not relegate the previous ācāryas to some names in a book. Rather, we fully accept, glorify and follow their teachings. However, as per Śrīla Prabhupāda's instructions, we follow their



HH Bhakti Vikāsa Swami:
Cheating to be a guru

teachings through Śrīla Prabhupāda's teachings who, as the current link, is presenting all their teachings for us.

Conclusion

The instructions we have presented here regarding how to understand Śrīla Prabhupāda's teachings are already fully understood by ISKCON's leadership, and thus are in no way controversial or disputed. For example, the GBC state that Śrīla Prabhupāda:

"has realized and presented the teachings of the previous ācāryas of the Brahmā Madhva Gauḍiyya sampradāya appropriately for the modern age."

(GBC Resolution 35, 1994)

And an official GBC publication states:

"...we must see the previous ācāryas through Prabhupāda. We cannot jump over Prabhupāda and then look back at him through the eyes of previous ācāryas."

(Our Original Position, GBC Press, p. 163)

It's just that ISKCON's leaders are more than happy to discard their own teachings and turn them on their head in order to fulfil their PAD (Profit, Adoration and Distinction) desires via usurping Śrīla Prabhupāda's position as ISKCON's ācārya and *dikṣā* guru.

Thus, Śrīla Prabhupāda is to be understood directly. One should not try to "re-understand" or "interpret" Śrīla Prabhupāda's teachings by "jumping over" Śrīla Prabhupāda and consulting the previous ācāryas directly.

***Hat tip to Bhakta Riccardo, Italy, who sent us this lecture for analysis.**

Understanding Śrīla Prabhupāda - 2

In the previous article, we saw ISKCON leader **HH Bhakti Vikāsa Swami** ("BVKS") propose a false method for understanding Śrīla Prabhupāda, rather than just accepting Śrīla Prabhupāda's statements directly. This was motivated by his dislike for the fact that accepting Śrīla Prabhupāda's words directly leads to conclusions that interfere with his desire to be an unauthorised successor *dikṣā* guru to Śrīla Prabhupāda. He also proposes another method for understanding Śrīla Prabhupāda that goes further, and involves directly replacing Śrīla Prabhupāda with himself as a successor *dikṣā* guru!

BVKS promotes himself

"Everyone requires a guru to understand Śrīla Prabhupāda, just as in every generation. Śrīla Prabhupāda accepted a guru, his guru accepted a guru."

(BVKS Lecture, 6/1/12)

BVKS proposes that Śrīla Prabhupāda can only be understood through a successor guru, such as himself.

Thus, having proposed in the previous article that Śrīla Prabhupāda must be understood through the previous *ācāryas*, BVKS also claims that Śrīla Prabhupāda should actually be understood through his disciples! Hence, he is happy to simultaneously go in two opposite directions to achieve his goal of somehow or other usurping Śrīla Prabhupāda's position:

a) To subvert Śrīla Prabhupāda stating that he will remain the *dikṣā* guru of ISKCON, BVKS claims in the previous article that we can go *backwards* in the *paramparā* from Śrīla Prabhupāda and that he needs to be understood via his *predecessors*, the previous *ācāryas*. One can then consult their writings and attempt to use them to reach a different understanding to that given by Śrīla Prabhupāda.

b) Additionally, here BVKS claims that one can go *forwards* in the *paramparā* and that Śrīla Prabhupāda must have *dikṣā* guru successors, by claiming that he can only be understood via such successors.

And, of course, each proposal can simply be used to cancel out the other:

1) BVKS's principle in the *previous* article is that Śrīla Prabhupāda is to be understood through the previous *ācāryas*. And since BVKS is an unauthorised GBC *dikṣā* guru successor to Śrīla Prabhupāda, **he** considers Śrīla Prabhupāda a **previous** *ācārya*. Thus, applying this same principle to BVKS would mean that we would actually need to understand **BVKS** through **his** previous *ācārya*, Śrīla Prabhupāda, and not the other way round as BVKS proposes here!

2) Conversely, BVKS's principle given in *this* article is that his supposed previous *Ācārya*, Śrīla Prabhupāda, should be understood via a successor *dikṣā* guru disciple, such as himself. Applying this same principle to Śrīla Prabhupāda's guru, would mean that he would need to be understood via Śrīla Prabhupāda, and not the other way round as BVKS proposed in the *previous* article!

More contradictions

We saw in the last section that BVKS is so desperate to usurp Śrīla Prabhupāda's position that he will propose any contradictory nonsense. BVKS's claim produced in the last section that "everyone requires a guru to understand Śrīla Prabhupāda" raises another huge contradiction. BVKS and other disciples of Śrīla Prabhupāda who joined ISKCON before Śrīla Prabhupāda's departure did not accept another *dikṣā* guru in order to understand Śrīla Prabhupāda's teachings. And, as BVKS admits, many of them were

in exactly the same position as devotees today, in that they had no physical contact with Śrīla Prabhupāda, and that such physical contact is not even necessary:

"Even though I saw very little of Śrīla Prabhupāda, he effected a total change in every aspect of my life. [...] Spiritual relationships are not limited by material time and space. Some disciples of Śrīla Prabhupāda never even saw him at all."

(BVKS, *My Memories of Śrīla Prabhupāda*, 2003)

So their method for understanding Śrīla Prabhupāda would have been simply through directly reading and hearing his teachings. Thus, it is a contradiction for BVKS to claim that it is not possible to understand Śrīla Prabhupāda directly through reading and hearing his teachings without the need for another *dikṣā* guru, when this is the method that he and others used to understand Śrīla Prabhupāda.

The actual method

BVKS goes on to say in the lecture:

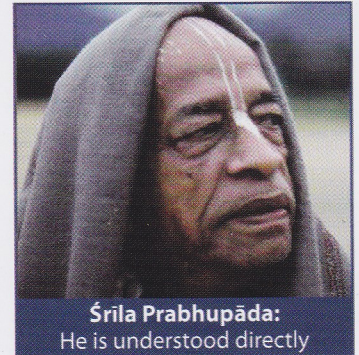
"[...] Śrīla Prabhupāda because it is his books that we read, that are the law books of the Krishna Consciousness movement, and should be of the whole world."

BVKS correctly states that Śrīla Prabhupāda's books are the law books of the Kṛṣṇa consciousness movement that everyone reads. The GBC also state:

"All members of ISKCON are entitled and encouraged to have a personal relationship with Śrīla Prabhupāda through his books, teachings, service, and his ISKCON society."

(GBC Resolution 303, 2013)

Yet, this would make no sense if no one could understand these books apart from BVKS and a handful of his guru colleagues. Thus, BVKS himself immediate-



ly demolishes his proposal that "everyone requires a guru to understand Śrīla Prabhupāda". Therefore, what both BVKS and the GBC are accepting is that it is possible for one to understand Śrīla Prabhupāda by reading his books, i.e. one can understand Śrīla Prabhupāda from himself.

And this is confirmed by Śrīla Prabhupāda:

"In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krishna Consciousness. In this way your life will be perfect."

(Śrīla Prabhupāda Letter, 22/11/74)

"Every one of you must regularly read our books at least twice—in the morning and evening, and automatically all questions will be answered."

(Śrīla Prabhupāda Letter, 24/1/70)

"In my books the philosophy of Krishna Consciousness is explained fully so if there is anything which you do not understand, then you simply have to read again and again. By reading daily the knowledge will be revealed to you and by this process your spiritual life will develop."

(Śrīla Prabhupāda Letter, 22/11/74)

Conclusion

1) It is possible to understand Śrīla Prabhupāda directly through Śrīla Prabhupāda himself.

2) Thus, it is not a fact that he can only be understood through guru hoaxers such as BVKS.

BTP Interactive

My BTP journey

"Reading Śrīla Prabhupāda's books from 1988, I took to the process of Krishna consciousness around the early 1990s. I studied and then lectured at Bhaktivedanta College (ISKCON Durban), beginning from the Vaiṣṇava Etiquette course all the way through to *Bhakti Vaibhava*. So I was a front line preacher doing *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* morning classes, public preaching on a few radio shows, inter-religious panel discussions, Ratha-yātrā festival questions and answers, and university programs. As the years went by, I had a formal *dikṣā* ceremony on 30th December 2004. My name was given via a telephonic system by Girirāja Swami.

During 2010, a devotee who was a student at the college told me about a magazine called *Back To Prabhupāda*, but I said, "you mean *Back To Godhead*?" She said no, and later gave me the magazine. I was surprised. It was the copy with Bhakti Charu Swami ("BCS") and the Lord Śiva *pūjā*. When I spoke to some other devotees about the Lord Śiva *pūjā* and BCS, they told me that these *rtviks* make up stories and are very offensive, so I wrote the following letter of complaint to *BTP*, which was published and answered in *BTP* 27:

"It appears that you have made a blunder, there is no worship of Lord Shiva in Ujjain, that you have claimed, of Bhakti Charu Swami. It is false [...] so an apology to Mahārāj is a good way forward."

At the time, many temple devotees saw my letter in *BTP* and contacted me about it. This showed that many devotees are reading *BTP* secretly! As I read the reply to my question, I realised that it was I who had made the blunder since I had been misinformed by the local devotees about the situation regarding

BCS and his Lord Śiva *pūjā*. And, as I read *BTP* further, it became clear to me that there is no need to "choose a guru" in ISKCON, since Śrīla Prabhupāda is everyone's *dikṣā* and *śikṣā* guru.

Not surprisingly, I have now been threatened by my local GBC, Bhakti Caitanya Swamī, but I have stood my ground. For, as I mentioned to Girirāja Swami, I enter the temple without my shoes, not without my brains! I hope my own experiences here will encourage other devotees to do the same and study *BTP* carefully.

Thank you."

- **Balgopal Dāsa, Gauranga Jewellers, Durban, South Africa**

BTP in Gujarati

"Dear Krishnakant Prabhu,
Please accept my obeisances.
All glories to Śrīla Prabhupāda.

I just heard that the magazine is now available in Gujarati and other Indian languages. Please let me know if this is true, and how I can get a few copies—likewise if *The Final Order* is also available in Gujarati. I would like to mass distribute these *Back To Prabhupāda* magazine Gujarati issues. Does the magazine have free postal cards in the English issues? If somehow I could get free prepaid cards for the Gujarati *Back To Prabhupāda* magazine, that would be awesome. I have lots of Gujarati guys who would like to grab these magazines. My understanding is that ISKCON will keep going while Hindus keep giving donations to them. Therefore, if such blood supply is stopped, the bogus ISKCON is bound to get weak.

We have been organizing *Harināmas*, etc., and new devotees are coming so we have programs and we need to direct them properly. Some have taken initiation and are Prabhupāda disciples, but many times I experience that they are swaying on the fence and do

not have the motivation to figure out the guru issue on their own, but will read *The Final Order* if I give it to them. This is important, so if you can send as many copies as possible in English and maybe a handful in Spanish, this will be of great value. I have several newcomers becoming serious devotees and they NEED to read this. We must have these books here. Thank you very much.

Your friends in Kṛṣṇa's service, through our exalted spiritual master A.C. Bhaktivedanta Swami Śrīla Prabhupāda...*ki jaya!!*"

- **Ṛṣi Kumar Dāsa (formerly known as Chandra Vidyā) and Devaki Devi Dāsi, Alachua, USA**

Editor replies:

1) Yes, *BTP Special Issue 1* is available in Gujarati and can be supplied with either English or Gujarati reply cards. *The Final Order* is not yet available in Gujarati but is currently being translated by the same team that translated the *BTP*, and so should hopefully be printed soon.

2) As many TFOs as are required are also available.

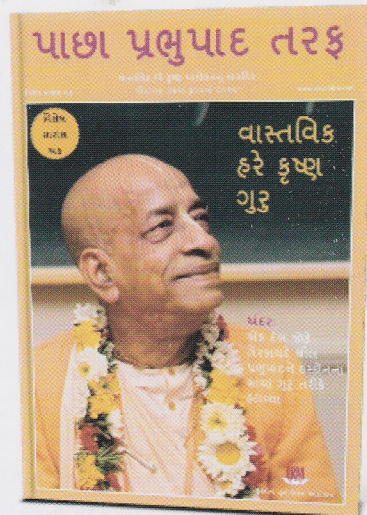
3) All our literatures are free, and for bulk orders, only the shipping needs to be paid.

Repressing the truth

The following is a letter that was sent to us by the leader of the Cleveland *Nāma-haṭṭa*, Kṛṣṇanandini Devī Dāsi. We distributed around a dozen *BTP Special Summary Issue No. 1s* to devotees we met at a Cleveland *Nāma-haṭṭa* gathering.

Brahmabhuta Dāsa and Vāṇī Devi Dāsi, Ohio, USA

"I really appreciate your association and that we can cooperate together for the pleasure of Śrīla Prabhupāda. I must let you know, however, that I do not want you to send me or other members of the Cleveland *Nāma-haṭṭa* program copies of the



Gujarati BTP
Special Summary Issue 1

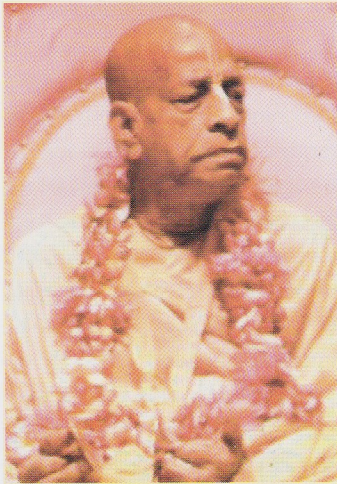
magazine *Back To Prabhupāda*. I find these magazines to be very offensive and blasphemous. Daily we pray to be instruments of the mercy of Śrīla Prabhupāda. Daily we pray to serve in the mission of Śrī Caitanya Mahāprabhu. So he is kindly allowing me to do so, and I am endeavoring to do this following the understanding of *paramparā* and *guru tattva*."

- **Kṛṣṇanandini Devī Dāsi, Cleveland, USA**

Editor replies:

1) Here we have a situation whereby devotees freely accepted *BTP*, yet a "leader" took it upon herself to demand that such devotees not be given *BTP*. This approach of trying to hide the truth from devotees is not only wrong, but, in the current globalised internet-connected world, will in any case not work in the long run. And, if one's aim is to protect devotees from being misled by supposedly fake philosophies, then the only solution is to educate the devotees in the truth of Kṛṣṇa consciousness, and then they cannot be misled by false philosophies. But it is telling that such an approach is not taken by ISKCON's leadership, because such an approach would not prevent devotees from accepting the conclu-

BTP Interactive (continued)



Śrīla Prabhupāda:

"The initiator is already there"

sions of BTP. On the contrary, being educated in the correct philosophy of Kṛṣṇa consciousness as given by Śrīla Prabhupāda would cause devotees to actually be *drawn* towards such conclusions. And, therefore, ISKCON's leadership prefers to choose repression rather than education in order to hide the truth from the general mass of devotees. Or, they deliberately provide false education, as we continually expose in BTP.

2) The reason given for such a course of action is that *she* finds the magazines "offensive and blasphemous". But offense (*Vaiṣṇava-aparādha*) or blasphemy is committed when false statements are made in relation to the Vaiṣṇavas or Kṛṣṇa. We provide many quotes to this effect in BTP 32, "The Real Meaning of *Vaiṣṇava-Aparādha*". Therefore, whether or not *aparādha* and blasphemy have been committed is an *objective* reality, and not a subjective reality based on whether someone *feels* that either they or someone else has been offended. The BTP Special Summary Issue #1 contains only factual statements and, therefore, is neither offensive nor blasphemous. Hence, no one has been able to produce a single instance of *Vaiṣṇava-aparādha* or blasphemy contained in the BTP Special Summary Issue #1 since its publi-

cation in 2005.

3) She also mentions that she prays daily to be an instrument "of the mercy of Śrīla Prabhupāda". Yet, it is not possible to achieve this by instead acting as an instrument to *block* Śrīla Prabhupāda's mercy from being accessed by her *Nāma-haṭṭa* group as their eternal *dikṣā* guru, even though Śrīla Prabhupāda ordered that he remain ISKCON's *dikṣā* guru. Nor can she claim to be "following the understanding of *paramparā* and *guru tattva*", when she is not even aware that it is Śrīla Prabhupāda who is the current link in the *paramparā*, as BTP proves.

BTP Exchange

Recently, three different devotees—David Hedges from Washington, USA; Valerio Virgini from Osimo, Italy; and David Hourie from New York, USA—asked the same question in different words. They enquired, in effect, about whether or not the lack of a formal bona fide *ṛtvik* initiation ceremony will hinder their advancement in Kṛṣṇa consciousness. In each case, the following quotes were sent, explaining what real initiation actually is (all emphases added):

"Initiation is a formality. If you are serious, that is real initiation. My touch is simply a formality. It is your determination, that is initiation."

(Śrīla Prabhupāda, *Back To Godhead*, "Search for the Divine")

"The chanting of Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there."

(Śrīla Prabhupāda Letter, 19/8/68)

"So anyway, from 1922 to 1933 practically I was not initiated, but I got the impression of preaching Caitanya Mahāprabhu's cult. That I was thinking,

And that was the initiation by my Guru Mahārāja."

(Śrīla Prabhupāda Lecture, 10/12/76)

"Anyway, then, 1923, I left Calcutta on my business, and I established my headquarters at Allahabad. So all the days I was thinking of this, "Oh, I saw a very nice saintly person. But I am now off from Calcutta." So I was thinking like that. Practically he initiated me because I was thinking of...always."

(Śrīla Prabhupāda Lecture, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda's Appearance Day, 7/2/69)

"Faith means firm conviction that "If I become transcendently engaged in the service of the Lord, then my life becomes successful." [...] So when this faith is created, then actually the initiation begins. [...] So this firm conviction is the beginning of initiation. [...] So initiation means to be engaged in that Brahman activities [...] that is the beginning of Kṛṣṇa consciousness, or initiation."

(Śrīla Prabhupāda Lecture, 29/7/68)

"A disciple means one who is always following the orders of the spiritual master. [...] So if you are able to follow these principles without fail, then you are as good as my disciple."

(Śrīla Prabhupāda Letter, 11/8/72)

"It is not necessary always to be officially initiated, but if they participate in the group-chanting of Hare Krishna Mantra and taking of prasadam weekly or daily as it is possible, that will fulfill our mission."

(Śrīla Prabhupāda Letter, 14/5/70)

"Well, initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."

(Śrīla Prabhupāda Interview, 16/10/76)

They responded as follows:

"Thank you for these wonderful quotes! I've felt the Krishna Consciousness pull for a long time and I love it."

- David Hedges, Washington, USA

"Thanks, thanks and thanks again. This is always what I thought, but no one, until now, has given me confirmation of this."

- Valerio Virgini, Osimo, Italy

"Thanks so much for this. I am feeling so attached to Śrīla Prabhupāda as a result of this. I pray that I can become qualified to be His *sevak*."

If I can help with the mission in any way, please let me know so that I can also receive Prabhupāda's mercy!"

- David Hourie, New York, USA

Uniting ISKCON

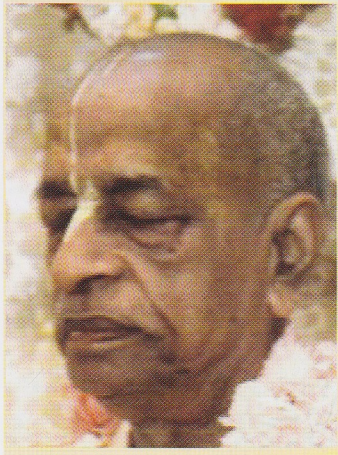
"Thank you so much for your publication sent to me, and for your service. I wish you the best and hope that your dissatisfaction with the ISKCON management may be resolved in a way that allows Śrīla Prabhupāda's mission to resume, as it appears that the "movement" is failing to reach non-devotees in 2014. I attribute this to the "watering down" of the Hare Krishna "brand", and encourage all Vaiṣṇava disciples of Śrīla Prabhupāda to unite with one voice again."

- Tapan Misra Dāsa, Metairie, USA

Editor replies:

Yes, we do need to unite with "one voice". But, in order to do that, we need to all accept the same philosophy, otherwise our voices will automatically be different. And the main obstacle to this happening is that desires for PAD (Profit, Adoration and Distinction), cause devotees to follow philosophies and paths that deviate from the path set by Śrīla Prabhupāda—such as the guru hoax, commercialisation, philanthropy, secularisation, and so on. Through BTP extensively documenting such de-

BTP Interactive (continued)



Śrīla Prabhupāda: Instantly accessible as our *dikṣā* guru

viations, and thus educating devotees to avoid them and instead return to strictly following Śrīla Prabhupāda's teachings, such unity can eventually return.

"Only Śrīla Prabhupāda will take us to Krishna. We hope that some day ISKCON will be united and be run in the way that Śrīla Prabhupāda wanted. Hare Krishna. *Jai Prabhupāda*."

- Śrīdhām Dāsa, New Delhi, India

Editor replies:

The irony is that ISKCON's leaders actually already agree that "only Śrīla Prabhupāda will take us to Kṛṣṇa".

"I cannot lead you to Kṛṣṇa. [...] Śrīla Prabhupāda will take you to Kṛṣṇa. [...] Śrīla Prabhupāda, as the pre-eminent ācārya, takes you to Kṛṣṇa and engages you in His service."

(Bhakti Charu Swami, *Iṣṭagoṣṭhi*, 3/28/06, 7/4/06, 10/6/07)

"Just let go of this body and its attachments and put your self in the lotus hands of Śrīla Prabhupāda...and he will take you to Vrindavan!"

(HH Rādhānāth Swami, speaking to his "disciple" Stoka Krishna Dāsa on his deathbed, "His Guru and Grace" video)

"And certainly we are all depending on Śrīla Prabhupāda to intercede with Krishna so that we can attain His shelter. [...] He is surely our guarantee

of salvation if we follow his instructions and personal example in our daily life."

(HG Kripamoya Dāsa, *The Vaishnava Voice*, 6/5/07)

Yet, ISKCON is not united, nor running in the way Śrīla Prabhupāda wanted, because these leaders insist on usurping Śrīla Prabhupāda's position by inventing a philosophy that claims we still need *them* to connect us to Śrīla Prabhupāda. In this way, they are able to invent a role for themselves to be worshipped "as good as God", even though they do not actually perform such a role.

Instant access to Śrīla Prabhupāda

"It's sad that I will never be able to go to an ISKCON Temple and feel welcome. The false gurus will probably kick me out!

I am sad that I can't be close to find a TRUE spiritual guide to help me. I only wish that someone would develop an online Guru type system through Skype methods, or such. Wouldn't that be awesome!

I don't expect a response to this, but I just have to say something of my frustration.

Thank you again for the wonderful information. Hare Kṛṣṇa!"

- Dennis Gress, New Mexico, USA

Editor replies:

The true spiritual guide already exists in the form of Śrīla Prabhupāda.

And today, Śrīla Prabhupāda is more available to everyone since every word he ever spoke or wrote that was recorded is easily available online. Thus, Śrīla Prabhupāda is actually more available today than he was for many of his disciples who never met him and never had such online, instant access to all his teachings. Hence, the "online" guru system also already exists in the form of Śrīla Prabhupāda's transcendental and voluminous teachings.

The only "guru" guidance we need is to help and guide each other in following Śrīla Prabhupāda as our *dikṣā* and *śikṣā* guru. But this is done by directing devotees to Śrīla Prabhupāda (as the IRM does), rather than replacing him (as the guru hoax does)!

ISKCON's deviation

"I am a treasurer in Śrī Goloka Surabhi Seva Society. I am from Orissa, so we have natural affection toward serving humanity and God. We cannot allow even a slight deviation in the order (final) of Prabhupāda. Hare Krishna."

- D.K. Sahoo, Bengaluru, India

"I was a volunteer in ISKCON for about 8 years. I am very much concerned about the deviations in ISKCON."

- N. Madhusudan, Bengaluru, India

"The saint founds an organization, none should seek to tamper with its ideals. Those who differ have the option to found their own organization."

- Garband N. Rajagopal, Chennai, India

"Śrīla Prabhupāda only! Please!"

- Sasha Kemble, Ilford, UK

Truth about Śrīla Prabhupāda positive

"I AGREE with all of *BTP*. *BTP* like everything is not perfect. I criticise *BTP* for being negative because that is frequently almost all that it says. You love to post *Interactive* that is mostly praise of *BTP*. Other than that, all negative. I can pretty much sum up all *BTP*s. Modern gurus bad and imposters (all true). Repetitive. Think of some ideas on how to change the situation and print that. At least offer some hope. Hare Krishna."

- Allen Robertson, Washington, USA

Editor replies:

1) The purpose of *BTP* is to establish the truth about Śrīla Prabhupāda's teachings. In doing this, we have to expose where ISKCON is going wrong in regards

to both usurping Śrīla Prabhupāda's position as guru, and his other teachings for ISKCON. Without doing this, those who are currently deviating in ISKCON will not be able to see where they are going wrong, nor will they be able to correct themselves. Nor will they simply accept as true what *BTP* states, unless this documentation is provided. Thus, by doing this, we are able to bring devotees back to Śrīla Prabhupāda and back to correctly following his teachings—which is very positive. Thus, what may appear to be "negative"—pointing out the path of nescience—is actually integral to achieving the most positive outcome possible.

This is not surprising, for in Kṛṣṇa consciousness one has to be able to handle nescience and transcendental knowledge side by side:

"Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death and enjoy the full blessings of immortality."

(Śrī Īsopaniṣad, Mantra 11)

In this way, we have successfully been achieving our goal of getting devotees to change their understanding and behaviour, and we provide a small testament to this from the many devotees' letters published in each issue. And we have to judge everything by the result:

"We have to study things by the result, not by propaganda. By false propaganda, if you study something, that is not studied. You have to see the result. *Phalena pariciyate*."

(Śrīla Prabhupāda Lecture, 16/4/69)

Hence, the actual change that *BTP* seeks to achieve—bringing devotees back to Śrīla Prabhupāda's lotus feet—is being brought about by *BTP*. Thus, the content of *BTP* is not "negative",

BTP Interactive (continued)

but rather is that which “works”.

2) Hence, it is not that there is a choice between the information, analysis and conclusions BTP presents, and “ideas on how to change the situation”. Rather, **they are one and the same**. For, as mentioned and documented, the change is being brought about by every BTP issue convincing devotees to change, whilst also strengthening the convictions of devotees who have changed, to stay on the path.

3) Thus, what we have here is not unnecessary repetition, but necessary education. The same medicine must be applied repeatedly if it is working. Especially since each time we are attempting to simply cure exactly the same disease—ignorance about Śrīla Prabhupāda’s teachings. And, as we have documented, the BTP medicine is working. And this has to be a continual on-going process because:

a) There are still many devotees in ISKCON who continue to be misinformed.

b) There is also always a continuous stream of brand new people getting involved with ISKCON who are newly beginning the process of entering the path of misinformation.

c) There are many different new deviations going on all the time.

4) So, we are offering hope that devotees can be rescued from their current deviant path by successfully continuing to actually do this. Indeed, we are the ones who are offering this hope the most, since the IRM is the only organisation preaching *inside* ISKCON on a worldwide basis.

5) You are correct that due to being conditioned souls ourselves, BTP is not perfect. And we welcome any constructive suggestions to make it better. But asking us to stop doing that which is working in achieving the ob-

jectives that BTP has set out to achieve, is counter-productive. Rather, we simply need to work on carrying on doing what we are doing, but improving these efforts, so that we can do it even better. And we welcome suggestions in this regard.

Thank you.

“The headlines of BTP are negative and at a glance it looks as if the negative is what you’re advocating. I do understand and sympathise with your objectives but I wasn’t attracted to Prabhupāda by hearing about the negative.”

- **Atendriya Dāsa, Easthampton, USA**

1) Please see the previous reply regarding what is actually “negative” and what is “positive”. The issue of BTP being “negative” is a common comment we receive. Therefore, we have deliberately replied to the previous comment at length, so it will be clear that BTP is not at all negative. Rather, it is forced to *deal* with the negative, but then *turns* it into a positive. Thus, what BTP is doing is the exact opposite of negative. If one deals with garbage (devotees following the guru hoax) and turns it into gold (devotees going ‘back to Prabhupāda’), it does not make one a garbage man (negative). Similarly, *dealing* with a negative situation, and *turning* it into a positive one, does not make BTP negative, but positive.

2) Here are some headlines Śrīla Prabhupāda used in his “*Back To Godhead*” magazine:

“Anomalies of “Geeta Press” Gorakhpur”

(Volume-03 Number-12, 1956)

“The Lowest of the Mankind” (Volume-03, Number-03, 1956)

“Scholars Deluded”

(Volume-03 Number-13/14, 1958)

One could similarly claim that these headlines of Śrīla Prabhupāda are “negative”, and in each case he goes on to criticise the subject of his headings. Yet, no true follower of Śrīla Prabhupāda

would ever claim to be less attracted to him because of reading such critical and “negative” headlines. Nor would anyone claim that Śrīla Prabhupāda is “advocating” such headlines—that we should become the “lowest of mankind”, etc. Similarly, BTP’s critical headlines are no more “negative” or off-putting, for they take aim at ignorance and delusion, just as Śrīla Prabhupāda’s headlines did; nor are we advocating them.

The Final Order

“I have received BTP. I liked it very much. Please send me *The Final Order*.”

- **Biren Chauhan, Valsad, India**

“Really, if they could send a copy of your magazine, it would be something very wonderful for everyone, so the true desire of Prabhupāda would spread. Do not let the “gurus” in ISKCON squeeze our beloved Ācārya. Śrīla Prabhupāda is the only *dikṣā* guru of ISKCON.

If you could tell me where I can get a copy of *The Final Order* book in Spanish, we are grateful. All glories to Śrīla Prabhupāda, *Yuga Ācārya*.”

- **Carlos Eduardo Diaz Pacheco, Mexico City, Mexico**

“I have read the *The Final Order* and want to know more about the position of real ISKCON. I am chanting 16 rounds regularly and trying to follow Śrīla Prabhupāda as it is. Please help me to follow Śrīla Prabhupāda strongly.

Your servant,”

- **Muni Raj Meena, Jaipur, India**

“Please send me *The Final Order* hard copy in English language so that I can read it properly. I am very confused and also I need the real association of Prabhupāda. If one of you can guide me properly, I will be very much thankful to you. I hope with the grace of Mahāprabhu that you people give me good association.”



Śrīla Prabhupāda: The truth about him is only positive

- **Praveen Kher, Vadodara, India**

“I want to know the truth. I would like to know the truth of *The Final Order*. I love Lord Krishna. The preachings of Śrīla Prabhupāda activate my mind, create love for eternity, and move toward divinity.”

- **Joy Deep Mukherjee, Kolkata, India**

“Hare Krishna! Please accept my respectful obeisances! All glories to Śrīla Prabhupāda!

My name is Bala Krishna Dāsa. I would like to order a copy of *The Final Order* book from you. On the whole, I agree with what you are doing. You analyze such terms as *dikṣā*, guru, *śikṣā*, etc. Without these things, it’s impossible to understand the philosophy. Therefore, my most heartfelt thanks go to you!

With love and respect,”

- **Bala Krishna Dāsa, Novosibirsk, Russia (translated from Russian)**

BTP/IRM Appreciation

“The BTP publication was good to read.”

- **Naveen Tukaram Naik, Karnataka, India**

“I wish to thank you for bringing to my attention the struggles against the corruption and disingenuity rife within the current administration of ISKCON. I would love nothing more than to one day hear of your victory over these demonic people. Keep

BTP Interactive (continued)



Back to Prabhupāda,
back to Godhead

fighting the good fight!

Hari bol!

- **Dan Slater, Richardson, Australia**

"Hare Krishna!

I read the *BTP* and wanted to thank you for an outstanding masterpiece of writing. I must admit that I have no intelligence to understand such transcendental subject matters because I am fallen, unqualified and lusty...but due to the mercy of Śrīla Prabhupāda and your sincere efforts, I have now understood a little bit. You have defended Śrīla Prabhupāda's position as our sole *dikṣā* guru so skillfully that the infinite deceptive ways of the GBC bogus gurus proclaiming that they are the successor gurus have been crushed to pieces. In fact, there is no effort left by them in giving an argument as to why the GBC-elected gurus are the authorized gurus—speaking lies, concocting Lord Caitanya's orders by changing the text of Prabhupāda's books, illness initiation myth-spreading, citing tradition, theorizing based on dreams, having double standards—all the greed for Profit, Adoration and Distinction (PAD) of GBC bogus gurus blasted to pieces through Prabhupāda-Only Paradigm (POP) - WOW SUPER EXCELLENT!!

I am inspired by your perseverance to tolerate all the racial attacks to demotivate and de-

rail you from helping souls like us to continue to remain focused on serving Śrīla Prabhupāda and achieving the goal of life—Back to Prabhupāda and Back to Godhead, and not Back to Doghead because it is dog mentality to bark enviously at others without a sound rationale.

Please keep up the good work.
Your servant,"

- **Piyush Ahuja, New Delhi, India**

"All victory to Śrīla Prabhupāda,"

- **Don and Marilyn Freeman, Washington, USA**

"I have heartfelt gratitude for your generous work. It will be better if a small price (very less) is charged for this."

- **Preetham Bharadwaj, Mysore, India**

"I just want to take this opportunity to thank you all for sending me ISKCON magazines. It's truly inspiring and an exceptionally great work. Such phenomenal blessings you'll bring to ISKCON devotees...I have enjoyed reading these books."

- **Sarsha Rugpath, Durban, South Africa**

"I am presently reading the current issue and am engrossed in it. Thank you very much. I received two of your booklets regarding IRM, the last one being *100 Contradictions*. I enjoyed both. Wishing you all the best, a very happy spiritual stay in this wonderful movement founded by Śrīla Prabhupāda.

All glories to Śrīla Prabhupāda.
Hari bol. Thank you."

- **Mrs S. Jugdeo, Sea-Tides, South Africa**

"Hare Krishna. Very nice, articles are super! Yours in service of Śrīla Prabhupāda,"

- **Divya Puruṣa Dāsa, Mathura, India**

"Thank you for sharing this important knowledge!"

- **Bhakti-latā Dāsī, Florida, USA**

"Hare Krishna,

Many thanks to Krishnakant *Prabhu* for doing such a wonderful job by awakening the con-

sciousness of all ISKCON followers regarding the truth of ISKCON and HH Śrīla Prabhupāda's desires. I am getting the issues of *Back To Prabhupāda* regularly. Thank you.

With prayers,"

- **Rajesh Kumar Sharma, Lecturer, HIHT University, Dehradun, India**

"I follow Prabhupāda and appreciate IRM very much."

- **Arman Avasthi, Rajasthan, India**

"All glories to Śrīla Prabhupāda.

Thank you, the *BTP* publications are so important that the donation (108 pounds) is not nearly enough. Hare Krishna."

- **Dylan Miller, Glasgow, Scotland**

"Hare Krishna. All Glories to Śrīla Prabhupāda. Thank you for your great service to our Jagat Guru Śrīla Prabhupāda, *ki jaya*."

- **Amar Puri, Quebec, Canada**

"Thanks for the great work you all at IRM are doing to bring back the original position of Śrīla Prabhupāda in ISKCON."

- **Akrūra Krishna Dāsa, Gurgaon, India**

"The *BTP* is very welcome and we want to know how to donate."

- **Dharmabhāvana Dāsa, Dallas, USA**

"Love *BTP*."

- **Miles Greenberg, Hawaii, USA**

"Hare Krishna,

Thanks for sending *BTP* magazine. This book is very valuable for me. This is the master for me. This book provides me the guideline to success in my life. Please send me more books for more information."

- **A. Naga Raja Kumar, Guntur, India**

"*Haribol!* Thank you for your service!"

- **Paul/Keshava, Langbroek, The Netherlands**

"Very much attracted to the issue."

- **Dhage Gorakhnath D., Pune, India**

"Thanks a lot, *Prabhu*, for all your efforts in bringing these "facts" out with evidence for everyone to see. The current management of ISKCON is simply undoing what our great eternal spiritual master HDG Bhaktivedanta

Swami Śrīla Prabhupāda has given to the world. They are robbing from the current generation of humans the spiritual knowledge they deserve/need to have to go back home, back to Godhead.

Thanks and regards,
Your servant,"

- **Mādhava Dāsa, Śrī Krishna Mandir, Singapore**

"Every IRM devotee I have met is quite obviously pleasing Śrīla Prabhupāda, as it is easy to see that they are relishing ever increasing transcendental ecstasy as they do not doubt His Divine Grace's infallibility. It's all about pleasing the spiritual master. That was Śrīla Prabhupāda's example, and as it is impossible that Śrīla Prabhupāda would have selected and left behind good as God, liable to fall down, gurus, this does not even need saying.

Hari bol. Just keep pleasing His Divine Grace. Thank you for taking away the shadow of doubt cast on Śrīla Prabhupāda."

- **Rob Lury, London, UK**

"I am a former aspiring devotee of ISKCON and have left due to some issues but I still have some faith in Śrīla Prabhupāda, and am grateful to the work of the IRM to serve Śrīla Prabhupāda.

If you have any material that will help me strengthen my faith in Śrīla Prabhupāda, also please send me.

Thank you,"

- **Amit Chawla, Dublin, Ireland**

"Hare Krishna,

You are giving information on the true message from Honourable Śrī Prabhupāda, which gives information on ISKCON Revival Movement. Presently in religion (*Dharma-sampradāya*) there is the race of people who are pretenders, greedy and who amass money. May God help you for success in your work. Thank you for making the truth known."

- **J.M. Gohel, Devbhumi Dwarka, India**
(translated from Gujarati)

Founder-Ācārya Position Destroys GBC Myths

HBhakti Charu Swami (“BCS”) has presented a number of myths commonly used by ISKCON’s leaders against the IRM:

“And that is the difference we are having with some other group in ISKCON, I mean a group which kind of splintered away from ISKCON. They are saying that Prabhupāda is going to be the *dīkṣā* guru. No one is qualified to give *dīkṣā*. I mean we have problem with that concept because there is no such precedence, there is no such scriptural evidence, it never happened in the past, it’s not mentioned in the scriptures that after one’s disappearance one will continue to give *dīkṣā*. It doesn’t happen that way and Śrīla Prabhupāda didn’t himself say anything about that.”

(BCS Seminar, 7/4/14, “Śrīla Prabhupāda’s Position in ISKCON”)

These myths can be analysed in light of the GBC having now unwittingly accepted that Śrīla Prabhupāda’s position as Founder-Ācārya also means that he is ISKCON’s *dīkṣā* guru (as proven by the IRM’s “Founder-Ācārya” book sent along with BTP 43).

Śrīla Prabhupāda never said

MYTH: Śrīla Prabhupāda did not explicitly say that he would give *dīkṣā* after his departure.

Founder-Ācārya Answer: It was established by Śrīla Prabhupāda from the very beginning of ISKCON in 1966 that he would be its Founder-Ācārya. And he stated that he would always occupy this position in ISKCON, which meant even after he departed. Thus, through establishing himself as the only Ācārya of ISKCON, he did explicitly state that he would be ISKCON’s Ācārya and *dīkṣā* guru even after he departed. Seen in this light, the July 9th, 1977 directive setting up a *ṛtvik* initiation system merely becomes the prac-

tical arrangement that would ensure that his position as the Ācārya of ISKCON (Founder-Ācārya) continued to be fulfilled.

Scripture never says

MYTH: Scripture does not state that the *dīkṣā* guru can initiate after he departs.

Founder-Ācārya Answer: Having established in the previous point that Śrīla Prabhupāda did establish himself as ISKCON’s *dīkṣā* guru, this myth can easily be answered through applying the principle of guru, *sādhū* and *śāstra*. This principle states that the teaching of the guru will always follow scripture (*śāstra*):

“*Sādhū, śāstra. And guru? Guru means who follows the śāstra and sādhū. So there are three, the same.*”

(Śrīla Prabhupāda Lecture, 30/11/76)

Thus, we know that Śrīla Prabhupāda establishing himself as the Ācārya, and therefore *dīkṣā* guru, of ISKCON, is already in line with scripture.

No precedence

MYTH: The lack of a historical precedent for an action means that it is not bona fide.

Founder-Ācārya Answer: We already know that an Ācārya sets precedents, otherwise there never could be any precedents that one could compare subsequent actions against, and therefore, this objection is self-defeating. Thus, this objection is not applicable to the Ācārya, Śrīla Prabhupāda. And, we have already established that as the Founder-Ācārya, Śrīla Prabhupāda *did* establish himself as ISKCON’s *dīkṣā* guru. In addition, BCS himself explains that it was this same false objection of “no precedence” that caused the Gauḍīya Maṭha to deviate from following the orders of their Ācārya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

“And in order to hold the in-

stitution together we need the head of the institution who will stand against the onslaught of time or who will remain over a period of time even after his disappearance. And to hold it together there is a need of concept of collective management. Bhaktisiddhānta Sarasvatī Ṭhākura quite clearly indicated that to his disciples but unfortunately they could not understand that because there was no such precedence in the past.”

(BCS Seminar, 7/4/14, “Śrīla Prabhupāda’s Position in ISKCON”)

And, ironically, ISKCON leaders today are making exactly the same mistake—rejecting the orders of their Ācārya, Śrīla Prabhupāda, due to the same false “no precedence” objection.

Other gurus

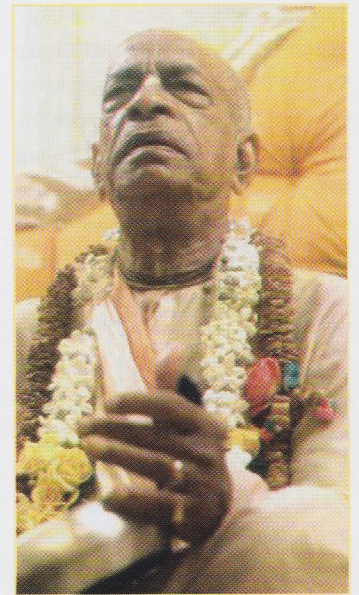
MYTH: Due to Śrīla Prabhupāda’s special position as Founder-Ācārya, other Ācāryas, or *dīkṣā* gurus, can also exist in ISKCON.

Founder-Ācārya Answer: The website of ISKCON Mumbai, one of the largest ISKCON temples in the world, states this myth as follows:

“Although the International Society for Krishna Consciousness has many spiritual masters, or *ācāryas*, Śrīla Prabhupāda, its founder-Acharya, holds a permanent position of special esteem”.

But it has been established that Śrīla Prabhupāda alone is the Ācārya of ISKCON (Founder-Ācārya = Founder and Ācārya) and that no one can ever take his position:

“It is declared that His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda is the Founder-Acharya of ISKCON (International Society for Krishna Consciousness). He is the supreme authority in all matters of the society. His position cannot be occupied by anyone else, and his name and title must appear



Śrīla Prabhupāda: His position as Founder-Ācārya defeats all myths

on all documents, letterheads, publications, and buildings of the Society. [...] Approved: A.C. Bhaktivedānta Swami, Founder-Acharya”.

(Topmost Urgency, Amendments to registration documents, 22/7/74, emphasis added)

And, since Ācārya in the context of the “Founder-Ācārya” title means *dīkṣā* guru, it is not possible for ISKCON to ever have any *dīkṣā* gurus (Ācāryas) other than Śrīla Prabhupāda.

Not qualified

MYTH: Having no successor *dīkṣā* gurus means claiming that no one can ever be qualified to be a *dīkṣā* guru in ISKCON.

Founder-Ācārya Answer: The IRM has never claimed this. Rather we state that all qualified devotees can serve as perfect *śikṣā* gurus under the Founder-Ācārya, Śrīla Prabhupāda. See the article on page 3 for more information.

Conclusion

Simply accepting Śrīla Prabhupāda’s position as ISKCON’s Founder-Ācārya, and what that actually means, alone defeats all objections against his remaining as ISKCON’s *dīkṣā* guru.

Following Śrīla Prabhupāda's Actual Teachings

In the article on page 4, we highlighted how **HH Bhakti Charu Swami ("BCS")** had undertaken a series of seminars to promote the idea that "Founder-Ācārya" means that:

1) Śrīla Prabhupāda is not the *dikṣā* guru.

2) Śrīla Prabhupāda is the *śikṣā* guru of all devotees in ISKCON.

Point 1) has been defeated in the article on page 4. Point 2) however, is correct, but in order for it to be a reality, ISKCON devotees have to at the very least *study and accept* the teachings of Śrīla Prabhupāda. Yet, as we shall show, in many cases it is difficult for them to do this when they have to instead accept the *śikṣā* of gurus such as BCS and others. All emphases have been added.

Basic paramparā history

"Our line is not a *dikṣā* succession. Bhaktivinoda Ṭhākura did not get *dikṣā* initiation from Śrīla Jagannātha Bābājī Mahārāja. [...] This line is a *śikṣā* line. [...] So it is purely a *śikṣā*." (BCS Seminar, 17/7/14, "Śrīla Prabhupāda-The Founder-Ācārya of ISKCON")

Here BCS quotes a common ISKCON teaching about the "*śikṣā paramparā*" (we quoted another ISKCON guru preaching the same in BTP 35). Now let us see what Śrīla Prabhupāda states:

"Viswanath Chakrabarty accepted Jagannath Das Babajee from whom Srila Bhaktivinoda Thakore was initiated".

(Back To Godhead, Volume 3, Part 16, 20/3/60)

"Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura". (Cc., Ādi-līlā, 1, Spiritual Masters, Original 1975 Edition)

"Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jagannātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura" (Cc., Ādi-līlā, 1, Spiritual Masters,

Current "edited" edition)

Note, that, in contradiction to what BCS claims here, even the latest BBT "changed" edition of *Śrī Caitanya-caritāmṛta* (in which they made the change we mention on page 3) states that Bhaktivinoda Ṭhākura was **initiated** by Śrīla Jagannātha dāsa Bābājī.

Also, BCS claims that our *paramparā* is **purely** a *śikṣā* line. Yet, at the very least, the recent links in the *paramparā* are *dikṣā* links:

Śrīla Gaura-kiśora dāsa Bābājī -> *dikṣā* -> Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura -> *dikṣā* -> Śrīla Prabhupāda

(And even the GBC also add yet another *dikṣā* link to "their" *paramparā*: Śrīla Prabhupāda -> *dikṣā* -> GBC gurus.)

Thus, we clearly do not have **purely** a *śikṣā* line, and actually, Śrīla Prabhupāda has never even taught that we have a "*śikṣā paramparā*".

Basic GBC facts

"He (Śrīla Prabhupāda) identified himself as a member of the GBC, member of the Government Body Commission. This is how he did it."

(BCS Seminar, 17/7/14, "Śrīla Prabhupāda-The Founder-Ācārya of ISKCON")

"To give further importance, Prabhupāda also appointed himself as a member of the GBC."

(BCS Lecture, 23/7/14)

If Śrīla Prabhupāda had formally "appointed" himself as a member of the GBC, this should be stated in the GBC Resolutions. But such an act is not mentioned anywhere by Śrīla Prabhupāda. Similarly, there is no record of Śrīla Prabhupāda "identifying" himself as a member of the GBC. On the contrary, every time he mentioned "how he did it", he always identified himself as being distinct from the GBC:

"Just like in our institution, International Society for Krishna Consciousness, although I am the

head, still, I have got so many assistants, the GBC members."

(Śrīla Prabhupāda Lecture, 17/8/71)

"Just like in each temple we elect a president. Then we get GBC. Then above all, I am."

(Morning walk, 16/12/73)

"We have got about twenty GBCs for looking after the whole world affair, and above the GBC, I am there".

(Room Conversation, 28/6/76)

Basic dikṣā facts

"You see, in many ways you know, what the *ritviks* are saying the GBC is also saying. The only conflict, the only factor is that 'While the GBC is saying or ISKCON is saying that Śrīla Prabhupāda is the most important, pre-eminent *śikṣā*-guru of all the devotees in ISKCON, they are saying that Prabhupāda is the *dikṣā*-guru. The problem actually is that the consideration of *dikṣā* requires a person giving it. That's why there is the need for somebody to give the mantra and guide the individual on a daily basis [Unclear]. That's the only difference."

(BCS Seminar, 17/7/14, "Śrīla Prabhupāda-The Founder-Ācārya of ISKCON")

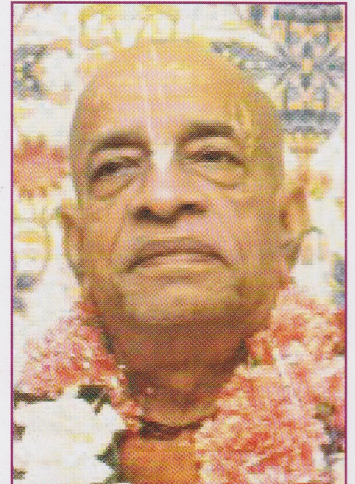
BCS claims that Śrīla Prabhupāda cannot give *dikṣā* because the *dikṣā* guru must:

1) Give the *mantra*.

2) Guide the individual on a daily basis.

Point 1) is still possible for Śrīla Prabhupāda because Śrīla Prabhupāda was not in any case physically present at many of his initiations. Rather, they were conducted on his behalf by representatives, and Śrīla Prabhupāda was also able, in the case of *brāhmaṇa* initiations, to give the *mantra* via the use of a recorded tape, which can continue today:

"I also accept the following as twice-born brahmanas and their threads and mantra sheets are enclosed: [...] You



Śrīla Prabhupāda: His teachings misrepresented by the GBC

should have a fire sacrifice and the second initiates should hear through the right ear the mantra on my recorded tape."

(Śrīla Prabhupāda Letter, 13/11/75)

Similarly in the case of guiding an individual on a daily basis, Śrīla Prabhupāda never met most of his disciples, and thus guided them via his teachings, as well as via his senior disciples such as temple presidents—a process that can continue today. For Śrīla Prabhupāda states that:

"Sometimes a *dikṣā* guru is not present always. Therefore one can take learning, instruction, from an advanced devotee. That is called the *śikṣā* guru."

(Śrīla Prabhupāda Lecture, 4/7/74)

Thus, Śrīla Prabhupāda neither taught nor practised what BCS claims regarding *dikṣā*.

Conclusion

Though the GBC claims that they are at least happy for Śrīla Prabhupāda to be the *śikṣā* guru of ISKCON, even if they will not allow him to be *dikṣā* guru, they are not even facilitating this. For their leaders frequently give their own teachings which deviate from Śrīla Prabhupāda's teachings, and thus ISKCON members are being led away from Śrīla Prabhupāda's teachings.

Unauthorised Guru Desire Causes Self-Delusion

Below we demonstrate with a case study example, how the threat posed by the ISKCON Revival Movement (IRM, publishers of *BTP*) to those who are desirous to be unauthorised ISKCON *dikṣā* gurus, leads to self-delusion.

Śrīla Prabhupāda's teachings

A GBC-elected guru offered the following recollection of Śrīla Prabhupāda teaching about the insignificance of physical association with the guru:

"Those who think that association with the spiritual master is physical, they are no better than a mosquito sitting on the lap of a king. And what is the business of a mosquito? Simply to suck blood. So many of my godbrothers, they were big, big *sannyāsīs*, and they thought like that, and they simply sucked blood."

(HH Girirāja Swami, "Śrīla Prabhupāda—*Vāṇī* and *Vapuh*", 20/8/14)

The IRM also accepts Śrīla Prabhupāda's teaching that physical association with the guru (*vapuh*) is not important compared to *vāṇī* (association via instructions):

"There are some of my Godbrothers here in India who had constant personal association with Guru Mahārāja, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can succeed in doing is biting the king. Personal association is not so important as association through service."

(Śrīla Prabhupāda Letter, 20/2/72)

Yet, whilst GBC-elected guru HG Kripamoya Dāsa ("KMD") does not object to this teaching when given by his GBC guru colleague above, he has attacked it (in an exaggerated fashion) when the IRM stated it:

"[...] the 'Back to Prabhupāda' people [...] introduce vaguely impersonalist elements

into Vaishnava theology [...] when we stress *vāṇī* over *vapu* to the point where we deligitimise *vapu* almost entirely".

(KMD, *The Vaishnava Voice*, 30/6/09)

Thus, KMD will delude himself that Śrīla Prabhupāda's teachings can become right or wrong depending on whether or not the IRM states them!

The need for association

In a similar vein, KMD claims that the IRM'S lack of physical association with Śrīla Prabhupāda leads to less charitable behaviour:

"The IRM people [...] Most of them did not meet His Divine Grace personally, because if they had they would be infinitely more charitable with his disciples, just as he was."

(KMD Article, 2/8/12)

KMD also admits that he never met His Divine Grace Śrīla Prabhupāda personally either, beyond allegedly receiving a one-syllable acknowledgement:

"[...] you (Śrīla Prabhupāda) replied 'Jaya' [...] That was the only word you said to me directly [...] One word spoken thirty years previously".

(KMD, *Vyāsa-pūjā* offering to Śrīla Prabhupāda, 2007)

But KMD does not state that his lack of physical association with Śrīla Prabhupāda also makes him less charitable to his Godbrothers.

So again, KMD can delude himself that the same principle can become right or wrong if the IRM is involved!

ISKCON reality

In regards to those, such as the IRM, who may point to ISKCON's lack of preaching success in certain areas, KMD claims that such a point is not true:

"From time to time I hear accusations that ISKCON is not growing; or worse still, that it may be shrinking; and that proof of this is that some temples are

closing, empty during the week, or only attracting Indian families. Personally I don't believe that this is the case. I consider these accusations to be largely the propaganda strategies of embittered former members."

(KMD Lecture, 4/3/11)

Yet, when he himself states the same points, they magically become true!

"In some parts it (ISKCON) has dried up. In some parts it is constipated. In some parts it is dust. In some places it has vanished. [...] 50% of our congregation go to congregational groups. And of that, only 50% turn up regularly [...] Guaranteed that many, many people who come to this temple on a Sunday don't know Caitanya Mahāprabhu after coming here for 20 or 30 years."

(KMD Lecture, 11/10/14)

Thus, again we see that KMD can delude himself that the same facts can become true or false if the IRM is involved!

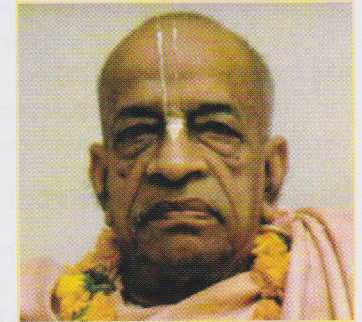
Allegiance to Śrīla Prabhupāda

KMD recently gave his effusive blessings for a temple's opening:

"This is a historic moment [...] an auspicious moment in history [...] from this place the fame of Caitanya Mahāprabhu will travel all over the world [...] now there is this wonderful place. [...] You have an even greater opportunity to give Krishna consciousness to the people, not only of London, but all of the South of England. [...] For this mandir, [...] let there be all success, all endurance, all health, all wisdom, all service, all joy and all victory."

(KMD Speech, 16/8/14)

But these blessings were not given for a temple where Śrīla Prabhupāda is worshipped as the exclusive *Ācārya*, which even the GBC accepts should be the case in ISKCON. Rather, the blessings were



Śrīla Prabhupāda: Desire to take his position causes self-delusion

given for a Gauḍīya Matha temple that actually has multiple *ācāryas*, none of whom is Śrīla Prabhupāda:

"Śrī Chaitanya Saraswat Math's current President-Acharya, Śrīla Bhakti Nirmal Acharya Mahārāj. [...] invited the Śrī Chaitanya Saraswat Math Acharya-vrinda to attend [...] three of whom are appointed Acharyas." (Official temple opening report)

Yet, the one movement that is promoting *only* Śrīla Prabhupāda as the *Ācārya*—namely the IRM—KMD states is "extremist", "parasitic" and "has created a Prabhupāda of their own imagination" (KMD article, 2/8/12).

Thus, KMD deludes himself that it is better to glorify a group that does not accept Śrīla Prabhupāda as *Ācārya*, rather than one that does, due to the threat posed by the IRM to his position.

Conclusion

For those who are desirous of becoming unauthorised *dikṣā* gurus, Śrīla Prabhupāda's teachings, the truth, and allegiance to Śrīla Prabhupāda are no longer absolute. Instead, they become whatever they need to be, as dictated by the desire to protect one's unauthorised guru position from the threat posed to this position by the IRM. Therefore, whatever such a person says or does becomes corrupted by this desire. Hence, rather than being self-realised, those desirous of being unauthorised *dikṣā* gurus are simply self-deluded.

Two “Great Souls” Cancel Each Other Out

The website of ISKCON's worldwide headquarters in Māyāpur had declared two of its gurus as “great souls”:

“Appearance of two great souls’: [...] HH Gaura Govinda Swami Maharaj [“GGS”] and HH Bhakti Charu Swami Maharaj [“BCS”]. Many senior devotees came to share their realizations and glories of these great souls.”

(ISKCON Māyāpur News, 20/9/12)

One would naturally expect these two “great souls” to be in complete philosophical alignment with each other. However, since this is the wacky world of ISKCON and its gurus, it should come as no surprise that both so-called “gurus” are actually preaching the exact opposite of each other!

Mute guru: BCS cancels out GGS

On the specific issue of receiving Śrīla Prabhupāda’s transcendental sound vibration (“śabda-brahma”), such as the Gāyatrī mantra, via a tape recording, BCS states:

“You can get the mantra from the tape recorder, Gāyatrī mantra, from Prabhupāda. Yes, one can say that, ‘I got the mantra from Prabhupāda.’”

(BCS Lecture, 13/2/09)

GGs, on the other hand, states the complete opposite:

“One has to hear. It is not that, ‘All right, tapes are there, I’ll hear the recorded tapes.’ Śabda-brahma will never descend. [...] Śabda-brahma will never descend through a tape.”

(GGs, *The Worship of Śrī Guru*, ‘Questions and Answers’)

Thus, BCS has in two short sentences cancelled out GGs’s philosophy that Śrīla Prabhupāda is a “mute” guru incapable of delivering transcendental sound vibration through a tape recording.

Dead guru: GGS cancels out BCS

GGs states that it is only possible to have a relationship with a physically present, “living” guru:

“You should be greedy. Physical contact is required. [...] One must hear from a physically present Śrī Guru.”

(GGs, *The Worship of Śrī Guru*, ‘Questions and Answers’)

“Unless you get association with a living sādhu, what can you do? Will you put some question to Śrīla Prabhupāda and Śrīla Prabhupāda will answer you? This process is a living thing.”

(GGs, *The Process of Inquiry*, Ch. 6)

Yet, GGs died in 1996. Thus, according to his own philosophy, his books and tapes are useless since one must only hear from a physically present person, and furthermore one cannot have any relationship with him either, since he claims the “process is a living thing.” However, BCS insists that not only *can* one have a relationship with GGs, but that one *should* have a relationship with him:

“[...] you have deep appreciation for Srila Gaura Govinda Mahārāja. Feel free to cultivate that spiritual attachment. [...] it should be cultivated without any reservation. [...] Nevertheless, you can rest assured that spiritual relationships are not limited to material time and space. Although you did not meet Him when he was physically present you can endeavor to cultivate your relationship with him.”

(BCS *Iṣṭagoṣṭhi*, 10/4/06)

Thus, GGs cancels out BCS’s authority by declaring that a “non-living” guru (such as GGs himself), is useless for any sort of spiritual relationship.

Conclusion

The fact that these two supposedly “great souls” are unable to agree on even the most fundamental principles of spiritual life is a sign not of their greatness, but rather, of how “greatly” ISKCON has sadly disintegrated into a philosophical laughing stock.

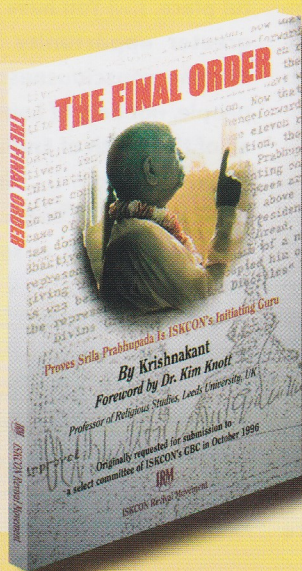
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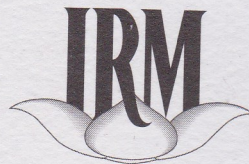
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